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Āitareya and Kāuśitaki Upanishads of the schools of the Rig-Veda, then the Chāndogya and Kena of the Sāma-Veda, the Tāittirīya, Mahānārāyāṇa, Kāthaka, Ćvetāčvata, and Māitrāya, a of the Black Yajur-Veda, and the Bṛhadāraṇyaka and Īśa of the White Yajur-Veda. The Upanishads ascribed to the Atharva-Veda appear in five groups, according as they present essentially unchanged the early Vedānta teaching, or recognize Yoga as a means of attaining union with the Ātman, or exalt the life of the mendicant, or regard Ćiva or the avatars of Viṣṇu as manifestations of the Ātman.

In the introductions to the Upanishads that form part of the traditional teaching of Vedic schools brief statements are given of the subjects treated in the related Brāhmaṇas and Āraṇyakas. The Upanishads themselves are more carefully analyzed. The introductions to the several sections are particularly helpful, giving now a well-chosen parallel of Greek or Semitic source, now an acute observation regarding the history of the text.

The translation preserves the variations of the original between prose and verse. That is a gain, and yet, in attempting to reproduce the original meters, a loss in precision is inevitable. Sometimes in prose passages, too, a rendering appears which does not quite satisfy, but it is evident that the translator has carefully considered the objections one might urge.

The book is heartily to be commended. It is not merely a new translation of the Upanishads, but the only translation with which anyone now need concern himself. It marks a distinct advance in our knowledge of the history and meaning of the documents, and is altogether the most important contribution yet made to their study.

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EVOLUTIONAL ETHICS AND ANIMAL PSYCHOLOGY. By E. P. EVANS, author of *Animal Symbolism in Ecclesiastical Architecture*, *The Criminal Prosecution and Capital Punishment of Animals*, etc. New York: D. Appleton & Co., 1898. Pp. 386. \$1.75.

THIS work consists, as its title implies, of two parts, which are to a considerable extent independent of each other. In the first part, "Evolutional Ethics," the ethics of tribal society, religious belief as a basis of moral obligation, ethical relations of man to beast, and metemp-

sychosis are discussed. In the second part, "Animal Psychology," the subjects are mind in man and brute, progress and perfectibility in the lower animals, ideation in animals and men, speech as a barrier between man and beast, and the æsthetic sense and religious sentiment in animals. Appended to the whole are a copious bibliography and an elaborate index.

The history of the evolution of ethics shows that the recognition of mutual rights and duties was confined at first to members of the same tribe. It was then extended to worshipers of the same gods, and gradually enlarged so as to include all races. Its most recent development has been in the direction of the recognition of animal rights. As to the latter Professor Evans says: "The only firm foundation of animal ethics is animal psychology. It is through the portal of spiritual kinship erected by modern evolutional science that beasts and birds, 'our elder brothers,' as Herder calls them, enter into the temple of justice and enjoy the privilege of sanctuary against the wanton or unwitting cruelty hitherto authorized by the assumptions and usurpations of man."

The change in the attitude of men toward the subject of animal rights is incident to the change in their attitude toward the universe in general. Once it was believed that all creation centered about the earth, and each race held that the region inhabited by it was the center of the world. As a natural corollary to this, the whole animal creation was regarded as fit only for the service of man. Modern science, however, has shown that animal life in all its forms has much in common, and the recognition of kinship, in this case as in others, leads to the recognition of obligations.

Theologians have been especially prone to insist upon the total absence of any rights in animals which men were bound to respect. This opinion has been based upon differences between men and animals, which in themselves indicate nothing as to the ethical relations which ought to exist between them. Even the attempts made to protect animals by law do not, as a rule, recognize the right of the animal to protection, but are designed merely to avoid wounding men's sensibilities.

The book is replete with stories of animal intelligence, which, however, seem insufficient as a basis for generalization. There is a curious perversion of reasoning in the conclusion that, since the United States has asserted expatriation to be a "natural right," it is not at liberty to withhold citizenship from any who may apply for it. The author fails

to recognize that if expatriation be a natural right, it is a right only as against the state of origin, and can have no reference to any other state. It would seem also that no argument should have been based upon the testimony of Mr. Garner, after the author had shown its untrustworthy character.

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DIE LEBENDIGEN UND DIE TOTEN in Volksglaube, Religion und Sage. Von RUDOLF KLEINPAUL. Leipzig: G. J. Göschen'sche Verlagshandlung, 1898. Pp. vi + 293. M. 6.

IT is now pretty generally admitted that some form of religious belief is universal. There is by no means so general agreement as to what the origin of religion was. It is very probable, however, that when an agreement has been reached, it will be found to be upon the basis of a multiple origin. The author of *Die Lebendigen und die Toten* says of his work: "The whole book presents itself as a piece of folk-psychology." Superstitions, beliefs in ghosts, vampires, doubles, and "white women" are religious beliefs. The book is, then, to speak more specifically, a study in the origin of religion; and since the author does not himself believe in a single origin, there is very little to which we can take exception.

The introduction is devoted mainly to a discussion of the soul and the primitive conceptions of the soul. So inconsistent with one another are the beliefs of many barbarous peoples that, unless we bear this in mind, we find difficulty in understanding parts of the book, since the author states many of these beliefs from the point of view of those who hold them.

The subject is discussed in five main divisions: "The Animals of Hell;" "Death Angels;" "The Struggle of the Living with the Dead;" "The Worship of the Dead;" "The Immortality which Man Hopes for and the Immortality which there Is."

As is well known, the dead among the Parsees are exposed in the towers of silence, to be eaten by the vultures. But before they die a dog is brought into the room, that they may look upon him when the breath leaves the body. Then, again, before the body is left alone to the vultures, a dog is made to look once more upon the face of the dead. Originally it was the dog which ate the dead, but only these relics of the former custom remain. In the cerberus of the Roman